



The CHRISTIAN'S LIFE, & *Hidden* LIFE.

BEING A
S E R M O N,

Lately Preach'd at
R E A D I N G;

Occasion'd by the
DEATH of the REVEREND
Mr. SAMUEL DOOLITELL,

W H O
Departed this LIFE on the 10th,
Day of *April* last past.

By JAMES WATERS.

L O N D O N
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ALSO A

SERMON

PREACHED AT

READING

ON

THE DAY OF REVEREND



DOCTOR

W. H. O.

Preached this 1st of the month

May of 1841

By JAMES WATKINS

OF THE

Reading Chapel

in the


year



Advertisement

TO THE

R E A D E R.

 COPY of this Sermon was put in-
to my Hands last Month, just as I
was beginning some Journeys which
took me up several Weeks. Since I came
Home, I found the Notes taken from me by a
Writer of Short-hand, or the Transcript
thereof to be so very imperfect and faulty in
divers Places, that I was necessitated to a-
mend the Errors and supply the Defects with
much Trouble, and afterwards to procure it to
be Written over fair. This is the true Rea-
son of the Delay. For it was preached about
the last Week of April, if I forget not. Such
as it is I hope those (at least) who were so
importunate for its Publication will accept
A 2 kindly

kindly with all its Faults, and Endeavour to
reap that Benefit by it, which (I am sure)
was the real Design of its being both preach-
ed and now made Publick.

Cambridge July 31. 1717.



Coloff

COLoss. iii. 3.

*For ye are dead, and your Life is
hid with Christ in God.*



THE Providence of God, upon the Invitation of some of my Friends, having call'd me hither this Day to speak upon so sad an Occasion, I thought these Words which you have now heard, Would be a proper Subject to treat on for our mutual Edification and Instruction. They are such as once afforded great Comfort to myself under a near Prospect of Death, which yet it pleased God unexpectedly to prevent: And therefore I hope they may be useful to those that are here present. Which therefore I shall (with as much Brevity and Plainness as I can) endeavour to open to you, and make some brief Application, before I speak to the special Occasion of my Preaching here this Day.

THE Apostle in the two foregoing Verses exhorts the Colossians, and in them all Believers, *Not to set their Affections on Things that are below; but on Things that are above;* and these Words are brought in as a strong Argument to enforce the Exhortation: For, says he, *It does not become you who are dead, and whose Life is hid with Christ in God,* to place your Confidence, your Love, your Hope, or your Desires, chiefly upon
those

those Things that are here *below*, that are infinitely beneath what you have already in Hope and View; but on those Things that are *above* in Heaven.

IN treating on these Words, I shall *first* propose Something in order to open the *first Passage* of them, before I come to the *Doctrine* I intend chiefly to insist upon. And that is, To shew the Meaning of that Expression, [*Ye are dead*], for the Word [*dead*] is used in various Senses in Scripture. I shall mention those that are most remarkable; and then fix upon the determinate Sense of what the Apostle here means, To pass by the Notion of a *natural Death*, (which is a Separation of the Soul from the Body.)

THERE are these divers Sorts or Kinds of *Death* in Scripture frequently spoken of.

I. THERE is that which is call'd a *legal Death*, when a Man is *dead in Law*; and tho' his Life be yet continu'd, and the *Execution* of the Sentence, which he hath deserv'd, be *suspended* for a Time: yet he lives precariously, and has no *Assurance*, how long it will be before the Sentence be executed that is pass'd upon him. Such an One, we say, is *dead in Law*, tho' he may be repriev'd for a Time. This is apply'd to the Case of all Mankind, who came into the World *dead* in this Sense: For as they are in other senses (presently to be mention'd) said to be *dead*; of especially in this. For this, consider those Words in 1 Cor. xv. 22. *For as in Adam all die, even so in CHRIST shall all be made alive. i. e.* They are all subject to Death by Virtue of the just Sentence of the Law. For the holy Law of God being violated by the *Sin of our first Parents*, and we being involv'd in the Guilt of their Sin; we are thereupon, (as soon as we are born) liable to suffer Death, and God might justly inflict it upon us immediately, if He pleas'd: For *Death* cou'd never have come into the World, (as the *Socinians* pretend) if *Sin* had not first enter'd. Which makes

makes the Apostle express himself thus, *Rom. v. 12. Wherefore as by one Man Sin enter'd into the World, and Death by Sin, and so Death pass'd upon all Men, in that all have sinned.* He does not speak of a natural Death; (for then *Adam* either wou'd have had no Posterity, or his first Off-spring wou'd have been cut off as soon as they receiv'd their Being;) but of that *legal Death* whereby Persons are by the just Sentence of the Law obnoxious to Death *temporal and eternal*. This is not the Death spoken of in the Text, but is mention'd *2 Cor. v. 14. For the Love of Christ constraineth us, because we thus judge, that if One died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. i. e.* "If CHRIST died for Men that were dead in Law, or doom'd to Death, the forfeited Life which is restored unto them by Divine Grace, ought to be spent to the Honour and Service of Him that died for them." This being the Case of all those that are redeem'd by the precious Blood of CHRIST. They were once *legally dead*; but that *forfeited Life* that is continu'd unto them, ought to be devoted to the Blessed JESUS who saved us from Death.

2. THERE is a *spiritual Death in Sin*, which is more often mentioned in the New Testament. And this belongs unto all, untill by divine Grace they are renew'd and sanctified and regenerated. For all by Nature are said to be *Dead in Trespasses and in Sins* *. And therefore the Apostle do's make Use of that Expression. † *Awake thou that sleepest, and arise from the Dead, and Christ shall give the Light. i. e.* Thou art now like one Dead in Regard of spiritual Action. For no Man in his natural State can perform any Thing that is truly pleasing or acceptable unto GOD, (the carnal Mind being Enmity against the Law of GOD.) This is fitly

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call'd

* Eph. ii. 1. † Eph. v. 14.

call'd *Death*, because it much resembles the natural *Death*. For as in *Death* there is a Cessation of all the common Actions of *Life*; and a Man then is unactive as well as senseless: So are Men that are in their natural State, in regard to what is spiritual: They have no *Apprehension* of their *Danger*, for the most part: And if they are a little convinced and awaken'd, then they are like Persons not quite awak'd, who presently *fall asleep* again. Which makes the Apostle use also the Similitude of *Sleeping*. There is no true Action of the *holy Life* in them, no true *Love* to God, no Motion of *divine Grace*, or any Thing that belongs to the New-Creature. This is not the Sense of the Text neither. For the Apostle was speaking of such as had escap'd this desperate Condition, and therefore had a Prospect of a *glorious Life hereafter*, as well as enter'd into a *spiritual Life here*. For your *Life is hid with Christ in God*. If they were dead in Trespases and Sins, the Apostle cou'd not thus speak to them, but upon Condition of a Change to be afterwards wrought in them by *supernatural Grace*, being both convinced and converted; for he speaks unto them upon a Supposition of being *alive unto God*, and in the Number of true *Believers*. Therefore,

3. THERE is a *Death unto Sin, and to the World*. And this is the Sense of the Apostle here. For,

(1.) TRUE Believers are said to be *dead to Sin*. The Apostle Paul speaks often of this Particular, Rom. vi. 1, 2. where in answer to an Objection some wicked Men might raise against the Doctrine of our being *justify'd* freely by God's *Grace* thro' the *Redemption* that is in JESUS CHRIST, he says, *Shall we continue in Sin, that Grace may abound? God forbid*. The Substance of which, is as much as to say, "That when Christians are by the *irresistible Power* of the *divine Spirit* drawn from a *State of Sin* into a *State of Grace and Holiness*, that

“ that they are no longer what they were before,
 “ *viz. alive and active* in the Service of Sin; they
 “ are *dead* unto it, their *Lusts* are *mortify’d* and sub-
 “ *du’d*. They are said to have *crucify’d the Flesh with*
 “ *the Affections and Lusts thereof* *, *i. e.* By Virtue of
 “ the Cross of CHRIST, they have *conquered* the Pow-
 “ er and Dominion of Sin, tho’ there be still some
 “ Remainers of it in them, while in this World,
 “ even in the Best.”

(2.) THEY are *dead to the World*. This also is fre-
 quently spoken of by the Apostle. Amongst many
 other Places, consider, Gal. vi. 14. *God forbid that I*
should glory, save in the Cross of our Lord Jesus Christ,
by whom the World is crucify’d unto me, and I unto the
World. *viz.* The World was dead unto him, as well as
 he unto the World, *i. e.* Whereas in his natural State
 (as all Men do) he plac’d his chief *Felicity and Hap-*
piness in Something or other of *Creature-Enjoyments*;
 now he has fix’d it on God only; as the World was
 once, so now God is become his *chief End and Portion*.
 So that the Man, tho’ he *uses* the World, he does not
abuse it; he does not look for his Felicity and Rest
 from any Thing of it. He knows there is Nothing
 here that can fully *answer* his Desires; Nothing *suit-*
able to that heavenly Spirit that God has breathed
 into him; Nothing that can any ways prove a *true*
Happiness to a *rational Creature*. And therefore being
 now renew’d by divine Grace, he acts above the
 Sphere of Nature; and tho’ he makes use of the
 World for his Necessity and Convenience, yet he
 looks upward to higher Enjoyments than this World
 can afford. This is the Sense of the Words.

BUT here you must observe, That *Death* to Sin
 and the World, is consider’d two Ways.

1st, As

* Galatians v. 24.

1st. As it is by *Profession and baptismal Engagement*, and so it belongs not only to *sound Christians*, but even to *Hypocrites*, even to all that are within the *Pale of the Visible Church*.

2^{dly}, It is spoken determinately of them *that are what they profess to be, and that live up to that Profession*, that is, *sound Believers*, who are effectually sanctify'd in Body, Soul and Spirit, by the free Grace of God.

ALL profess'd Christians are by *Baptism* engag'd hereto: Which made the Apostle in the foremention'd 6th Chapter to the *Romans*, ver. 3, 4, 5. thus express himself, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death; that like as Christ was rais'd up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.* But this is not of itself sufficient to denominate a Man a true Christian; for all are not Israel, that are of Israel *; seeing all are not really what they pretend to be; and out of the *Visible Church* (which is *CHRIST's Kingdom*) the Angels shall at last, *snatch the Tares, and throw them into everlasting Burnings*, Matth. xiii. 41. The Promise in the Text, and the Encouragement the Apostle gives cannot be to these: For such as these are so far from having their *Life hid with Christ*, that they have no spiritual Life here, nor any just Ground to look for eternal Life hereafter. Nay, on the contrary they are (notwithstanding their Profession) still *dead in Trespasses and Sins*, and liable to the *second Death*, and all the dreadful Consequences of it. Therefore it is the *second Sort*, that in this Text he address'd himself unto, there being many such among the *Colossians*;

* Rom. ix. 6.

fians; this *hidden Life* belong'd only to them, and not to those who are only visible Members of the Church. Such as have *conquer'd*, by the Divine Grace, the Power and Dominion of *Sin*; such as do now *live above* the World; such as are *united* unto *CHRIST*; such only have their Life hidden with Him. And so I come to the Proposition itself, *viz.*

THAT the Life of a sound Christian is an *hidden Life*, hid with Christ in God. These Words [in God] are sometimes render'd with *GOD* or *in his Presence*; sometimes they have respect to *GOD* as the *Fountain of the Deity*, spoken of Him as the *first Beginner* of the Work of Salvation. But not designing to insist on that; I shall only speak to these Particulars following, *viz.*

I. WHAT is this *Life* of a Christian, that is said to be an *hidden Life*?

II. IN what *Respects* it is so call'd?

III. How it is hidden with *CHRIST*?

THESE Things will sufficiently give us the whole Meaning of the Apostle in these Words.

I. WHAT is this *Life* that is said to be *hidden* or *secret*? I answer, It is the *Life of Grace*, compleated in the *Life of Glory*. For the understanding of which, observe, That when a Christian is first *effectually* call'd by *GOD* out of the State of *Sin*, and a *divine Change* is wrought in him by the powerful Operation of the *Holy Spirit*, he then becomes a *New Creature*; all old Things are past away, and all Things are become new, 2 Cor. v. 17. he then only begins to *live* to *GOD*; and lives *becoming himself*; his former Life was a State of *Sin* and *Condemnation* (as you have heard); and in respect of the Corruption of Nature, and Irregularities

ties and Disorders, that were in the Soul, it was a *Life* no better than *Death*. Therefore saith the Father of the Prodigal in the Parable, *Luke xv. 32. This my Son was dead, and is alive again.* He never liv'd to the Glory of GOD, nor to any good Purpose before. The Life of a Man before this happy Change is a mere *Dream* and *Vanity* or *Shadow*. A Man spends his Time and Strength neither to the Honour of GOD, nor to the Good of himself nor to the Profit of others. But when he is truly converted or renewed, then he begins to live in good earnest; and he may date his Life from thence. This Life then is begun in *Grace*, but it is compleated in *everlasting Glory*. The first Seeds of *Grace* in the Soul will bud and grow up to *eternal Life*. And this our Lord does excellently expresse by a very apt Similitude, setting forth both the *Nature* and *Duration* of it, and effectually proves against the *Arminians* and *Jesuits*, the Doctrine of the *Perseverance* of the Saints, *Joh. iv. 14, Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.* Wherein observe the *Perpetuity* of this divine Principle, compar'd to a *Spring* of living Water: Where there is a Fountain, there is a constant Supply of Water: And so this Principle of *Grace* shall never end, but shall spring up to *everlasting Life*. This therefore proves the *Perpetuity* and *durable Nature* of divine *Grace*, as sustained and actuated by the *Influences* of the Blessed Spirit, and secur'd by the *immutable and eternal Purpose* of GOD, and the *unchangeableness* of his *Covenant*. For the same Reason we find several such Expressions as these in the *New Testament* viz. *He that believes hath eternal Life**. He has it not only in Title, but he has it in the *Beginning* and *First-Fruits*, and tho' the *Compleatment* of this Happiness be reserved

* John iii. 36.

served to another Day; yet such a *Foundation* is then effectually laid, that those who are thus renew'd by the Spirit's descending into their Hearts, are effectually secured in the Enjoyment of what is promised to them: *For the good Work that is begun in them, will be compleat in the Day of Christ.*

AND as to those that seem to have had divine Grace, and yet afterwards fall away, the Apostle *John* is very clear and full, 1 *John*. ii. 19. *They went out from us, but they were not of us: For if they had been of us, they would no doubt have continued with us, &c.* Words very close and full. And tho' they have endeavour'd to pervert them, who are Enemies of divine Grace; yet are they so plain and strong, that they stand firm against all their Assaults, and cannot be battered or broken down. I cou'd name many more Texts to the Purpose; but these may suffice to illustrate this Expression [*Life*] so often mention'd in Scripture, sometimes as *spiritual Life*, sometimes as *eternal Life*, and sometimes including both, as in the Text. I shall therefore,

II. SHEW in what Respects this Life of a Christian is a secret or hidden Life. And here we shall consider both the *Life of Grace*, which is the Beginning, and the *Life of Glory*, which is the Consummation of it, when Grace shall be shrouded at the laying the Top stone of this Building, whose Foundation was laid in God's eternal Council and Purpose, viz. to chuse some to everlasting Life out of the corrupt Mass of the World. As to the spiritual Life being a hidden Life, these Things may be observ'd.

I. THAT the very Operations and Actings of a spiritual Life are hidden from the World. It is true, the external Conversation of holy Men is observed by those that converse with them, and indeed their Light ought so to shine before Men, that others seeing their good Works

Works may glorify their heavenly Father *. They are oblig'd therefore to express the internal Workings of the Soul, or *Graces* of the Spirit in such *external Acts* as serve to prove the Truth of Grace in their *Hearts*, and likewise to adorn the *Doctrine* of God our Saviour †, by which as an *Instrument* in the Hand of the Spirit this Life was wrought in them. So that Men may see those divine Graces shining forth in *Acts* of *Humility*, of *Patience*, of *Love* to God, and *Love* to others, and especially *Love* to the Saints, together with all other the *Train* of *divine Virtues*, which are as so many *Branches* that make up the New Creature. These Things indeed are not hidden: But then those *Acts* or *Operations* of the Soul, wherein it has to do immediately with God, The secret *Breathings* of the Soul after God as its chief *Portion*, and longing *Desires* after a more intimate, and uninterrupted, and perfect *Communion* with him; together with those inward *Humiliations* and *Abasements* which they have under the Sense of their *Infirmities*, and of their *Coming short* of that Perfection they are aspiring after; as also the *Actings* of that ardent *Love* to God and *Regard* to his *Interest*, which makes them sometimes swallowed up as it were in the boundless Ocean of divine Love.

THESE, and many other such *Acts*, they *themselves* only can know, nor can any *Stranger* intermeddle therewith.

2. THE *Principles* from whence the *Actings* of a *spiritual Life* do flow, are also a Secret to the World. For it knows not the *inward Motives* and *Inducements* from which good Men act, when the *Actions* they do sometimes seem *unaccountable* to others; (though good Men have just *Reason* for what they do, and know *why* they believe, and *why* they deny themselves, &c.) yet these *Principles* are *secret* and hidden.

There

* Matth. v. 16. † Tit. ii. 10.

There is a *divine Habit of Holiness* wrought in the Soul, from which all the Actings of Grace do proceed. There may indeed be some Actings of *counterfeit Grace*, where there is no true Principle or Foundation; but where Grace is in Sincerity and Truth, there is a solid, lasting Principle, which is one Ground of Perseverance (as I said) in the Saints. Now this Principle cannot be *discerned* by any but by him that is possess'd of it.

3. THE *divine Influences*, by which this Life is maintained are also unknown, I mean to others. And therefore this is a *hidden Life*. For as our *Natural Life* cannot subsist or continue, without constant *Recruits* both from *Food*, and from the *Influences of the Air*, and the chearing *Warmth of the Sun*: So neither can a *Spiritual Life* subsist of it's self, no more than it was wrought in a Man by himself. For it stands in need continually of Divine Influences to support and maintain it; And as it hath the Word of GOD for its *outward Food*, so it has *inwardly* the Spirit of GOD for its continual Succour. And his powerful Influences (tho' secret,) do effectually carry the Saints on in the Exercise of Grace. And if they suffer any *Decay* in their Spiritual Life, (as Persons through Weakness, Faintness, and Want of Spirits, do exert the Actions of the Natural Life with less Activity and Vigour,) if they grow *slack and remiss* in their Duty; abate of their *Spiritual Fervour and Zeal* in the Service of GOD; and become like a *Tree* in the *Winter*, whose Sap retires to the *Root*: The same Divine Spirit, that first breath'd into them that Heavenly Life, does *recruit* their Strength; *revive* their drooping Spirits and decaying Graces; *rouzeth* them out of their *Security*: and gives to them new *Activity and Vigour*. But who is there that is able fully to comprehend this? or give a clear and satisfactory Account how this Blessed Work is carried

on, and by what secret and powerful *Touches* (if we may so speak) these Noble Effects are produced? Even a Christian himself that *experiences* these Things wrought in him, is not able to give a clear Description of it unto *others*: No, nor sometimes to understand himself the *Nature* and *Manner* of those Divine Influences, which notwithstanding he is sure that he *feels*. Do but observe, how our Blessed Saviour expresseth this Matter, in a very apt Similitude, *John* iii. 8. where speaking to *Nicodemus* about this very Matter, says he, *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell, whence it cometh, and whither it goeth: So is every one that is born of the Spirit.* As if he had said in other Words, “ We are sure there is such a Thing as the *Wind*: “ We hear the *Sound* that it causes in the *Air* amongst the *Trees* and *Houses*, &c. and feel also sometimes the great *Force* and *Power* of it; Yet none can tell exactly what kind of *Vapour* it is that is the Cause of such Motion in the *Air*; from what *Source* and *Original* it arises; how far it reaches both in *Breadth* and *Length*; why it *Blows* successively from such *different* and *contrary Quarters*; Why it is sometimes so *boisterous*, and at other times so *gentle* and *refreshing*, &c. Now, says he, if such a Thing as we so frequently observe, is unaccountable to us, How much more are the inward Operations of the Blessed Spirit, upon the Souls of Men? ” No wonder then the World knows so very little of this. They admire how a Christian can *bear up* under Temptations, and *persevere* in his Christian Course, notwithstanding all the Affronts, Reproaches, and Hatred of Men; notwithstanding all the *Indignities* they suffer from *Others*, and the Weaknesses and Infirmities of *their own* Natures; that yet their Spiritual Life is still maintain’d: this seems a *Riddle* unto them, because they are unacquainted with the Holy Spirit, and his
Way

Way of Working, and never felt any of his Divine Operations on their own Hearts. And therefore much less can they give an Account of what it does on the Hearts of others. Again

4. THE Joys and Comforts of this Spiritual Life are such as are secret unto the World and hidden from it. As *Natural Life* where it is vigorous and active; where the Health is not *impair'd*; where the Spirits have *free Motion*, and where nothing do's put an *Obstacle* in the way, do's afford a *pleasant Sensation* to a Man that is blest with this State, and affords him great Pleasure and *Ease* in all the Actions of life. So it is with the Spiritual Life. When the Soul is not *distempered* with melancholic Fears, nor with the Sense of new Guilt for having afresh griev'd the good Spirit of GOD; when the *Conscience* is sound and not at all wounded; when a Man acts with *Life* in a due manner, exercises his Graces *regularly*; and brings forth the Fruits thereof in their *Season*, he hath sweet *Comfort and Satisfaction* in his Mind, which he wou'd not exchange for the whole World. This inward Joy, Satisfaction and Tranquillity is as *Oyl to the Wheels* that makes him run speedily with an *enlarged Heart* in the Way of GOD's Commandments. This makes him to hold up his Head above all *Afflictions*, even above such as drive Others to their Wits End. This carries him through so many *Difficulties and Dangers*, wherewith Others wou'd be affrighted, and under which they would *sink*, or be prevailed upon to *desert CHRIST*, and give over their Profession of Him. It is this, that makes Religion pleasant indeed. While they live under the *Light of God's Countenance*, and the *Consciousness* of their walking closely, humbly, and obediently before Him; and therefore are not conscious to themselves of living in *Disguise*, but that they are truly in the *Sight of God*, what they appear to be in the Sight of Others; and have

have the *First-fruits* of Glory, and the *Earnest* of the Spirit given to them. These Things do afford such Joys that the World cannot *intermeddle* with, and therefore is utterly *unacquainted* with them. So that those Words may well be applyed unto them which are spoken by our Lord in one of his Seven *Epistles*, which you find in *Rev. ii. 17.* *To him that overcometh will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it.* I have not time to explain all the Similitude, but the Substance of it is this; “That those that overcome the Corruptions that are in the World, by the Power of Divine Grace, and persevere in the continual Exercise of it; that do conquer the Temptations to *Apostacy*, and in a word, are sincere and lasting Christians, have a Promise of inward Satisfaction and Joy, which cannot well be express’d, compared to the *Manna* that came down from Heaven, called *Angels Food* *, and to the *White Stone*, which was given to the Person that was absolved in Judgment, with his Name written thereon.” But then those Words, *No Man can know it, but he that has it*, shew the Secrecy of their Joys.

THUS I have opened the first Branch of this Second general Head, which was to shew, that our spiritual Life here is secret and hidden.

Secondly. As to *Eternal Life* (which is the Consummation or Perfection of the other,) it is no less plain and evident that it is hidden. Else why should the Apostle *John* in his *Epist. Ch. iii. 2.* say, *Beloved now are we the Sons of GOD, and it doth not yet appear what we shall be: But we know, that when he shall appear, we shall be like him; for we shall see him as he is.* Where he

he asserts, among other Things, these two; One is that the *Divine Life* begins as soon as the spiritual Life is breath'd into Man, and he then has a just Title to Heaven. Now, says he, are we the Children of GOD. The Inheritance do's belong to them by Promise. And agreeable hereunto is that in *John i. 12.* *As many as received him, i. e. believed on him, to them gave he power, or right, to become the Sons of GOD, i. e. they are really adopted by divine Grace to be GOD's Children.* But then he adds, *It do's not yet appear what we shall be,* We are yet in our Non-age, we have not received the *Inheritance.* Tho' we are in our Father's House, under the Smiles of his Countenance, (which are valuable Blessings,) yet there is another and greater Blessing behind, which for a while we must be content to be ignorant of. But we know that when CHRIST shall appear, we shall be like him, for we shall see him as he is.

BUT as to this Particular, I shall (for Illustration sake) mention these Things belonging unto it: *First* The very Place, where the happy Life of the Saints is to be led in Heaven, cannot be fully known in this Life: it is secret and hidden. We have indeed several Expressions in Scripture, that give us some faint Idea's of these Things. But alas! how can we comprehend this, that are so ignorant of those Things that we daily converse with, and which are so familiar to us? Heaven is yet out of our view, we can see but a little way through the Air, and cannot penetrate to what is on the other side the Vail, in that *Heaven of Heavens, The Third Heavens, The Seat of the Blessed,* even to that to which CHRIST is Ascended. So that this is what we are not able at present fully to conceive. The Glory of it indeed is deciphered and set forth by such Things as look very excellent and splendid among Men, † But alas! these Descriptions come far short of what they

they are designed to represent, only they serve to raise our *Hopes*, as well as to help our *Imagination*. Remember what the Apostle says, * *We live by Faith and not by Sight. i. e.* We cannot see at present those things that are to come, but are supported by our firm Belief and lively Hope of those Glories we yet see not, as being at too great a Distance from us. And therefore *Faith* is called the *Substance of things hoped for, and the Evidence of things not seen*: † for it brings them as it were with-in our Reach and View. As when we see a Large Building at a distance, we may discern it to be *Beautifull and Stately*, by that confused View we have of it: but till we make nearer Approaches, cannot discover the Symmetry of it's Parts, the Beauty of it's Ornaments, and its excellent Accomodations &c. So by Faith we can take a view of those Things that are in the invisible World *in part*: but we must content our selves to wait with patience till God's due time shall come, before we can know all that belongs to that blessed Place. For we shall never know it fully, untill CHRIST shall be pleas'd to send a Convoy of his Angels to conduct us thither, &c.

2. *The work of Heaven* is also secret. We know in general what we are to do there: but we cannot know all the *Particulars* of it. We are assured from right Reason, as well as from the Word of God, that Heaven is not (what poor ignorant People imagine) a *Place of Ease and Inactivity*, fit only for lazy and dull Souls, who are wholly given up to a *sensual Life*, and can relish no other Pleasures but what are suited to the *Animal Life*. For the Joy and Happiness of the Saints in Heaven is an *Active Joy*, and that Life they there live is more Vigorous than what they liv'd upon Earth. A *Constant Employment* they there have Day and Night without ceasing: always *Praising* their great Creator, Redeemer,

* 2 Cor. v. 7.

† Heb. xi. 1.

Redeemer and Sanctifier ; and taken up in the most delightful *Contemplation* of the admirable and glorious *Works* of God. This is all we know thereof in particular: for whatever Work there is to do amongst the glorious and blessed Inhabitants above, it sufficeth us to know in general, it will be to contemplate the Works of Creation, Providence, and Redemption, and rightly to *understand* those Things that now puzzle us; *i. e.* those *Dark Providences* of God, that now seem to jar and contradict one another. In a word, to live in such a Contemplation of God, as shall Eternally afford us *new Discoveries* of his Perfections. And thus our Knowledge still Increasing will cause everlasting Joy and Praises unto him.

3. THE *Enjoyments* of that State are also secret and hidden. And well they may: for if we do not know the Place itself nor the Work and Employment thereof but in general, we cannot then be fully apprized of those Pleasures and Enjoyments that are there. We know they are vastly great, worthy of *Infinite Love* to bestow; worthy of the *Infinite Price* of the Blood of CHRIST to purchase and procure; such as are infinitely more than poor Worms could expect. But yet after all, it is more than we can now conceive. And when the Saints have here by divine *Meditation* strain'd their Thoughts to the utmost to conceive what is every way glorious and beautiful, they will be surpriz'd (no doubt) when they Enter into that Society of the blessed above, to behold, taste, and enjoy what they have here no Notion of at all.

THUS I have briefly touch'd upon the principal Things on this Head, as my time wou'd permit. I come in the

III. PLACE to explain, *How this Life is said to be bid with CHRIST.* I Answer this shews how necessary a *Connection* there is between the *Happiness* of a Believer

liever, and Christ Jesus, from whom it is every Way derived.

THESE following Particulars will serve to illustrate this.

I. CHRIST JESUS is the *Fountain* and *Spring* of our spiritual Life; or he, in *Union* with whom our spiritual Life do's *consist*. Without a Saviour, there can be no true Morality or spiritual Life; for that is not true Vertue that flows not from a *Vital Union* with CHRIST, without which all seeming Vertues are but (what one of the Fathers calls them) *Splendida peccata*, i. e. glittering Sins. As the Life of a Christian is wholly *from Christ*; so it consisteth in *Union with Him*. I shall Endeavour to illustrate this. Jesus Christ the Fountain of all Grace is offered to poor Sinners, to be their *Birdegroom*; to be their *Head of Influence* as well as their *Head of Government*; and this Union may be best *apprehended*, I don't say comprehended (for it is justly called a mystical Union) by what the Apostle speaks 1 Cor. vi. 17. *He that is joyn'd to the Lord is one Spirit*. That is, "the same Spirit of God that dwells
" in the humane Nature of CHRIST, is imparted un-
" to, acts, and influences true Believers. And in
" this does consist the *vital Union* between CHRIST
" and his Church and every Member of it." There may be an *external Relation* to CHRIST; there may be a partaking of *outward Privileges*; there may be many Subjects of His Kingdom in a *political Sense*, who shall yet be *cast out*; and there may be some *Branches* belonging to the Vine, that bring forth *no Fruit*. There are such I say, in the Church. But he that is a Partaker of spiritual Life, is thus united unto CHRIST, as I have explain'd, partaking of the same Spirit of CHRIST (tho in *Measure*, which dwelt in CHRIST *without Measure*.) Therefore the Apostle, you know, elsewhere says, *If any have not the Spirit of Christ*
be

he is none of his *. Not the Spirit in regard of Common Gifts, (even though they were *Miraculous*;) for that will not prove them to be vitally united to CHRIST. But that Spirit consider'd as a *Sanctifier*, and *Quickner*, and *Author* of that Divine Life. For where this holy Spirit is breath'd into us, it will make us of the *same Mind* with CHRIST, it will make us value *his Interest*, Honour and Glory beyond *our own*: for it is the same Spirit that dwels in the *Head* as in the *Members*: by the same Spirit both are influenced, tho' in a different Measure and Degree. If then we are in Union with CHRIST he is said to be *our Life*. So in the Words next after our Text. *When Christ who is our Life shall appear, then shall ye also appear with him in Glory*. And the Apostle speaking to the *Galatians* is very clear in this Matter *Gal. ii. 20. I live; saith he, yet not I, but Christ liveth in me: and the Life which I now live in the Flesh, I live by the faith of the Son of God who loved me, and gave himself for me*. Here he distinguishes between his *Natural* and his *Spiritual Life*, and makes his *Spiritual Life* to be *Christ's dwelling in him*; The Spirit of God being the common Bond of Union between both.

2. Our Life is said to be hid or laid up in CHRIST, because he was the *Purchaser* of that Grace whereby we live. As in Union with CHRIST, principally consists our Life: so he Purchased the Gift of the Holy Spirit to bestow it upon us, and purchased that Grace, by way of Merit, whereby we live unto God. This he did by dying for us on the Cross. And therefore the Apostle fully expresseth it *Heb. ix. 15. For this cause, (saith he) he is the Mediator of the New Testament, (or Covenant) that by means of death, for the Redemption of the transgressions that were under the first Testament, they which are call'd might receive the Promise of the Eter-*

* Rom. viii. 9.

nal Inheritance. It is owing therefore to him who is God-Man, who came down from Heaven on purpose to suffer *death*, that we might obtain *Life*, and recover all our forfeited Happiness. He put himself into our *Stead*, and thereby made *Atonement for Sin*. The Dignity of his *Divine Nature* giving an abundant *Virtue and Worth*, to the Sufferings of his *Humane*, making them a full *Satisfaction* to the Justice of God, and thereby delivered us from *Wrath* to come. For he hath made him to be *Sin for us* [that is a Sin offering] by putting himself in our Room and Stead, that we might be made the righteousness of God in him *. By this, he Ransom'd Sinners from that Death they deserved, and procur'd a Right to the Kingdom of God which they had forfeited. He has caused the Angel with a flaming Sword to move his Station, and opened Heavens Gates once more, that were justly shut against us for our Disobedience to the holy and Righteous Law of God. And therefore he is our Life in respect to his purchasing it for us. For what ever Grace we enjoy here; whatever Happiness we look for hereafter we are Entirely indebted to CHRIST JESUS for both,

3. OUR Life is said to be hid with CHRIST, and he to be our Life, because as our Forerunner he is gone to prepare a Place for us in Heaven, and as our Intercessor or Advocate secures the Continuance of our Title unto it. Both these yield Matter of unspeakable Joy and Comfort to us. When we consider, that the same blessed JESUS that loved us so dearly, as to humble himself to the lowest Condition, even to the Death of the Cross for our Sakes †: That divested himself of all the Brightness of his Glory, and took upon him the Form of a Servant; That the same JESUS, who long'd to taste of the bitter Cup, (tho' Nature did recoil and

* 2 Cor. 5. ult. † Phil. 2. 7, 8.

struggle to avoid it,) that the same JESUS who yeilded up his Spirit upon the Cross, in the midst of *Agonies and Pains*, and under the dreadful *Desertion* of his Father; that this JESUS who has so loved us, has undertaken to *prepare Mansions* for us, wherein we shall hereafter live, as He Himself promised in that sweet and excellent dying Speech of His to His Disciples, *Joh. xiv. 2, 3. In my Fathers House are many Mansions: if it were not so, I would have told you: I go to prepare a Place for you.* This affords indeed abundant of Satisfaction and Comfort to all true and living Members of CHRIST's Body, that He Himself has promised to provide thus for them hereafter. But that is not all. For as an *Intercessor* and *Advocate* he secures our *Title* to it. For you know if we were left to ourselves, even in a State of Grace, we should soon *fall away*: But our Security depends not upon ourselves; but the unchangeable Love of GOD with the Intercession of CHRIST. As He purchased the Grace whereby our spiritual Life first began: So he takes Care by the Application of his Merits, and presenting Himself in Heaven for us before the Father, to make all effectual to our final Salvation. How soon wou'd our treacherous Hearts make us *depart* from the living GOD? How soon wou'd Grace *decay* and wither, if we were not secured by this powerful Intercession of CHRIST for us? But if any Man sin, we have an *Advocate* with the Father, *Jesus Christ the righteous: and He is the Propitiation for our Sins. &c. 1 Joh. ii. 1.*

4. OUR Life is said to be hid or lay'd up in Christ, because he *prepares us for that Life, as well as prepares that for us. He that hath wrought us for the self-same thing, is God: Who also has given to us the Earnest of his Spirit, says the Apostle Paul, 2 Cor. v. 5.* And indeed it is not enough to have a *Right* and *Title*, but we must have a *Meetness* also for Heaven. For such was the

the desperate State of Man by the Fall, that he was like a condemned *Criminal* labouring under a *mortal Disease*. He must die by Reason of his *Guilt* as a Transgressor of the *Law*, unless he procure the Prince's Pardon. Which if he should obtain, yet he is sure to *perish* (notwithstanding that Pardon,) by Reason of his *dangerous Distemper*, unless some *extraordinary Medicine* be applied that may effect a *Cure*. Even so, we are all by *Nature*, as well as by our *actual Transgressions*, obnoxious to *eternal Death*: So that without a *Pardon* we must needs perish for ever, as *condemned Sinners*. But if our *Guilt* be removed by *divine Mercy* on the Account of *Christ's atoning Sacrifice*: Yet our *spiritual Diseases* would certainly ruin us (notwithstanding a *Pardon*) except we be *cleansed and healed* by the *sanctifying Spirit of Christ*. Besides supposing that an *unregenerate Sinner* should be admitted at last into the *heavenly Society* above: Yet he could not possibly be happy there. For there is nothing in *Heaven* that He *loves*. He took no *Pleasure*, while in this *World*, with that which is the *Delight* of good Men, to be employ'd in the *Praises of God*, and enjoying *Communion* with Him. Now what *Satisfaction* can a wicked Man take in the *Company of God* and the *Blessed Above*, when he could never relish any *Sweetness* in *Conversing* with them here *below*? But *JESUS CHRIST* has not only by His *Death* on the *Cross* purchas'd a *Title* to the *eternal Inheritance*: But by *sending his Spirit* into our *Hearts* fills us with earnest and restless *Desires* after the *future Life*, and frees us from those *Defilements*, which would incapacitate us for the *Injoyment* of it; and *suits our Tempers* to that *Work* we shall be exercised in to all *Eternity*. This is justly called the *Earnest of our future Inheritance*. For seeing these restless desires after *Heaven* do not proceed from *corrupt Nature*, but must be breathed into us by the *blessed Spirit of God*; and seeing *GOD* would never incline

incline a Soul whom He loves, and who loves Him above all, to such Desires as He will not satisfy, it follows that, whosoever experiences in himself these Heavenly Desires must be designed of God to be an Heir of eternal Glory.

5. CHRIST JESUS Himself, *will give us Possession of this hidden Life of Glory.* For he who has the *Keys of Hell* [*Adms.*] and Death * (i. e. the Government of the *invisible World* and of Death, which is the Entrance into it) will send his Angels to convey our *departing Souls* safely into his Presence, and at the *last Day* will Himself come in Glory (when the Archangel's Trumpet has sounded) and take us up *with Him* into the *highest Heavens*, that so we may be for ever with Him. Behold (says He) *I come quickly and my Reward is with me.* Rev. xxii. 12. Oh! What Joy does this afford to one that seriously considers thus with himself: "That Jesus whom I have loved (tho' yet unseen) whom I delightfully *serve*, and with whom I have *intrusted* all my Concerns for Time and Eternity, will at last appear in His Glory, with everlasting Smiles shining upon me, to take me to Himself to live Eternally in His Presence." This brings me to the—

Last. CHRIST is our Life, *Because the Enjoyment of Him in Heaven is one great Object of our Felicity.* We now Live by Faith on the unseen Jesus and the Glories of the future State, and not by Sight, 2 Cor. v. 7. yet even this affords Joy *unspeakable and full of Glory*, (1 Pet. i. 8.) while our Thoughts are big with Expectation of what we shall see and enjoy *hereafter*, when the Vail shall be removed. But who is able to express the overflowing Joys of the Faithful Followers of the Lamb; When they shall behold with open

* Rev. i. 18.

Face that blessed Jesus appearing now in a Manner so much more glorious than that in which he appeared in the *Days of his Flesh*? At His *First coming* he appeared in the *likeness of sinfull Flesh*, i. e. in a very mean and contemptible Garb, (being then in his State of Humiliation) like Others that were Sinners, for whom he came to suffer. But hereafter in and after his *second coming* he Will be seen in the Brightness of His *Own* and of his *Father's* Glory: When He *shall come to be glorified in His Saints, and to be admired in all them that believe*. I can hardly forbear expatiating largely on this delightful Theme: But considering I have already almost exceeded the limited Time, I shall now draw some Inferences from what has been said on this Text.

Inference I. SEEING the Life of a Christian is a hidden Life, hence it follows, *That the Notion which worldly Men generally entertain of sincere Christians, is a very gross Mistake.* They Judge them to be most Happy, who are most Rich and Great in the World; and those most Wise, who best know how to raise themselves to Honour and Wealth; and those to lead the most Pleasant Lives, who live in Luxury and Ease. Thus (as David speaks, *Pf. x. 3.*) *they bless the Covetous whom the Lord abhorreth: And praise those that do well to themselves.* *Pf. xlix. 18.* As to Good Men, they Judge of them by the outward Appearance only: and because they oftentimes enjoy but little of this World's Goods, and do not relish nor seek after them with that Eagerneſs as worldly Men do; and seeing they live contrary to the Course of this World, and have their Convesation in a World that is unseen, they reckon them to be both Unhappy and Unwise. No wonder, that they who never had in themselves any Experience of the Divine Life, nor of the secret Joys thereof should Judge others

to be either *happy or miserable, or wise or foolish according to their own vitiated Gust of Things.*

2. I Infer, *That Christians ought not to be dejected or discompos'd with excessive fears concerning their future Life, or Death, which is the Passage to it. For tho' their Life is Hidden, yet it is hid with Christ, even with that Jesus, who left his Father's Glory, and came down on Earth out of Love to us poor Sinners; and who is ascended up on high on purpose to prepare Heaven for us. 'Tis this Blessed and kind Saviour, who loved us so dearly, that exercises an Uncontroull'd Dominion over the Future World: And therefore we may be assured, that the Life he is preparing for us, will be such as shall answer the Greatness of his Love to us. And therefore we may safely trust him as to our Future Life (tho' at present it be hidden) because it is in so good Hands, even in the Hands of the best Friend, who is infinitely wise and powerful, as well as Kind. We have Reason to wait with Patience for the Revelation of Jesus Christ from Heaven: for then our Life shall appear, 1 Job. iv. 1, 2.*

3. I infer, *That seeing our future Life is now in a great measure hidden from us, we ought to long after it, and diligently prepare for it. We now see thro' a Glass darkly what belongs to the Other World: but when we are arriv'd thither, we shall see Face to Face; now we know in part, but when that which is perfect is come, then that which is in part shall be done away, and then shall we know even as also we are known. 1. Cor. xiii. 9, 10, 12. Oh! let us aspire after that State with most ardent Desires, and not say, it is good for us to be here, where our Graces and our Comforts are so imperfect, and where we enjoy but a confused and therefore unsatisfying Prospect of the Work and Joys of the Blessed Inhabitants of the New Jerusalem. If we be-*
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lieve there are such Things to be enjoyed on the other side of the Grave, which infinitely transcend our *present Conceptions*, why do we not *mount up with Eagles Wings aloft* *Isai. xl. 31.* that we may be the sooner *possess'd* of what is now only the Object of our *Faith* and *Hope*? For this let us *strive* with all Diligence, and put forth our utmost *Strength*, and most Zealous *Endeavours*, that being duly *prepared* for the Life to come, we may obtain also a well-grounded and comfortable Assurance of our being admitted in due Season into those *Blessed Regions*, where we shall fully and perfectly *know* what is that *Life which is hidden with Christ in God*.

I SHOULD here put an end to my Discourse: but that I know it will be expected, that something should be added relating to the present Mournful Occasion, even the Death of your *once* beloved and admired Pastor *Mr. Doolitell*. But I shall here be very brief, and speak no more than what I judge may be useful to you that were under his Charge.

I HAVE been intimately acquainted with him for above *seven and Thirty years*: and therefore what I shall say of him will not be the Reports of others, but what I know to be true. When he was in his *Nineteenth year* (which was the *First year* of our Acquaintance) I had Reason to think, that he had a serious Sense of *true Godliness* and a Love to it, and knew that he kept up constant Communion with God in *secret*, as became one that was in earnest to *work out his own Salvation*. He was a diligent Reader and Studier of God's Word; not only for his own Improvement in Grace, but that he might also from thence be enabled to instruct and edify others. For he had early resolved to devote himself to the Sacred Work of the *Ministry*, as soon as the Divine Providence

dence should give him *Opportunity* and a clear *call* thereunto. How industriously and how successfully he labour'd in his Office, (when solemnly invested in it) is well known to many in other Towns, who have had Cause to Bless God for his Labours amongst them. You that are here present can witness also, how laborious he was amongst you for some *Years*, in Preaching and Instructing the younger in a Catechistical Method to your great Satisfaction and Spiritual Improvement. And I hope there are still amongst you many *Seals* of his Ministry, who will be his *Joy and his Crown in the Day of Christ*. * His Ministerial Abilities (I am sure) were very great; and I had as fair an Opportunity of knowing them as any other. He had the whole *Body of Divinity* in his Head, and was well Skilled in most of the Nicest *Controversies* of Religion, having well Studied them. His Manner of Delivery in explaining and applying Divine Truths I need not mention, seeing your selves were so long deeply affected therewith, and thought your selves happy in enjoying his useful Labours.

AND whereas some few amongst you suspected the Soundness of his Judgment as to some of the Points controverted between the *Calvinists* on one Side and the *Arminians* on the Other, as if he somewhat leahed to the Latter; I must deal very plainly and candidly with you, I have had frequent Converse with him about those Matters, and therefore may be supposed to be well acquainted with his true Thoughts in Reference thereunto. I do therefore solemnly declare, That he did not incline to any One of the *Arminian* Doctrines that were condemn'd in the famous Synod of *Dort*. As to the Extent of CHRIST'S Death; he

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* 1 Thes. ii. 19.

was of the same Mind with Bishop *Davenant*, Dr. *Twisse*, *Amyraldus*, Mr. *Claude*, and many other Learned Divines, who were strenuous Opposers of the *Remonstrants*: And therefore those that censur'd him on that Account, betrayed either their *Ignorance* or *Ill-Nature*. For if we be prejudic'd against one another about *doubtfull* Points of Religion, in which *learned* and *good* Men entertain different *Sentiments*, or use a different *Manner of Expression*, there must be either a *weak Head* or a *corrupt Heart*, which makes Men judge of *Truth* by a *Party*, and offer a *Sacrifice of Peace* thereto.

THIS leads me to the dark Part of his Life, I mean his decay'd and sickly Constitution; which was in Part caused by the unjust Prejudices some entertained against him, and the unhappy and unreasonable Feuds which arose among your selves. These Things made too great an Impression upon his Spirit, and caused a very great Increase of his *Hypochondriac Melancholy*, which his Neglect of Exercise had already brought him into. Thus that Life that might have been further usefull to yourselves and Others, received so violent a Shock, that Death made very sensible Advances towards him, and at length landed him in the Invisible World.

WHAT now remains further to be added shall be in a short Advice to you that were his Hearers.

First, THEN be *humbled* under the Sense of your Loss, and of those *Miscarriages* that *hasten'd* it. Carry it for the future with *Respect* towards your present Pastor, and any Other that GOD may send you. Maintain *Peace* one with another. Bury the *Remembrance* of all the former Discords, and provoke one another to *Love* and to *good Works*. Live up to the great Truth

Truths you have been taught out of God's Word; practise them with Constancy and Zeal. *Whereto you have already attained, walk by the same Rule, and mind the same Things.* Phil. iii. 16. As to those *nice* Matters, which either you cannot yet *understand*, or have not yet *thoroughly studied*, let them by no means be the Occasion of the least *Breach* amongst you. Do not therefore listen to the *Suggestions* of such (whoever they be,) that while they pretend to tax Others with *Heterodoxy*, discover an *uncharitable* Temper in setting Men One against Another about such Things of which they are not capable Judges. For it is generally observed, that Persons of this *peevish* and *censorious* Humour have very little studied those Controversies, wherein they pretend to *dictate* to Others what is *sound* and what *erroneous*. To conclude, I heartily *commit you to God and to the Word of his Grace, which is able to build you up in Knowledge, Faith, Comfort and Mutual Love.* Now therefore *Walk in Peace: And the God of Peace will be with you.*

F I N I S.





Advertisement.

THERE is in the Press, and will soon be published,

THE ARRAIGNMENT and TRYAL of the Late Reverend Mr. THOMAS ROSEWELL for HIGH TREASON, before the Lord Chief Justice JEFFERIES, in the Months of October and November 1684. And the ARGUMENTS offer'd in Arrest of Judgment by his learned Council. To which will be prefixed An Account of his LIFE and DEATH. Published by SAMUEL ROSEWELL. A. M.

— Nec prætermittenda est famosa illa, atrocitate rei notissima, & per omnes ferè pervulgata, in ROSEWELLUM Criminatio; qui læsæ Majestatis falso insimulatus, &, subornatis Testibus, capite damnatus, tantum non Martyris gloriam consequabatur. Vindiciæ fratrum Dissent. Autore Jacobo Plircio.

— Mr. ROSEWELL a Nonconformist Minister— was indicted in the 36 Car. 2. for Words spoke by him in a Sermon— It was a Prosecution carried on through the Violence of those Times, and generally detested. He was convicted; but on cooler Thoughts &c.— Judgment was arrested, and Mr. ROSEWELL was discharged. Lord Harcourt at Dr. Sacheverell's Tryal, Folio. p. 119.

